

THE MESSENGER

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IMPORTANT FOR CONVENTION

The attention of the members is called to the following excerpt from the By-Laws:

By-Law XII.

The Annual Meeting

Section 1. *Composition.* The Annual Meeting, known as the Convention, shall be composed exclusively of members of the Section in good standing.

By-Law IX.

Section 6. *Good Standing of Members.* A member in good standing is one whose annual dues have been paid, as shown by the books of the General Secretary of the Section.

By-Law IX.

Section 5. Dues shall be payable for the yearly periods from July 1 to June 30, in advance, on the first day of July, provided that the same may be paid in semi-annual installments on July 1 and January 1 of each year, at the option of the member.

By-Law VIII.

Section 3. *Quorum.* Twenty-five per cent of the members of the Section, calculated on the basis of the last annual report of the General Secretary, present in person or by proxy, shall constitute a quorum for the transaction of business at the Annual Meeting, except as the rules of procedure may prescribe a larger number.

The last Annual Report that will be out when the Convention is in session will be that covering the year 1914-15, and that report will show a membership of 5000 or more. Thus it will be clear that in order to obtain a quorum at the forthcoming Convention it is necessary that at least 1250

members who have paid their dues in advance for the year 1915-16, in response to the notice now being sent out, shall be represented in person or by proxy.

Therefore the members are asked: (1) to remit their dues for the forthcoming year as soon as possible, so as to give the General Secretary ample time to make up the membership records accurately for Convention, and (2) to send in their proxies with equal promptness. In case you have misplaced the May MESSENGER containing the form of proxy, a duplicate form is to be found on the last page of the present issue which can be used.

Last year we had nearly two months in which to collect and register the dues before Convention, but this year we shall have only about three weeks, owing to the earlier date for the Convention. So we ask the aid of members in the prompt remittance of dues, in order that there may be no failure to obtain a quorum.

See opinion of Attorney Hardy under *Correspondence*.

ESPERANTO CONGRESS

The Eleventh Universal Congress of Esperanto will be held in San Francisco from August 22 to 29. On behalf of the Committee Mr. Parrish asks if Esperantist-

Theosophists will not hold a special gathering of their own at the Convention, as has been done on previous occasions. The Committee offers a suitable room and will take upon themselves the task of sending out the necessary call to those interested. Mr. Parrish's address is in care of The Esperanto Congress, San Francisco, California.

COLLEGIATE ANTI-MILITARISM LEAGUE

The formation of the "Collegiate Anti-Militarism League" is of wide interest at this time. Following is, in part, the first announcement of the aims of this new organization:

The "Collegiate Anti-Militarism League" aims to set before men in all the colleges of the country the need of direct and forceful agitation against militarist tendencies and propaganda.

The college is not the place to institute military training, but quite apart from that question, we must also consider what will be the tragic results of furthering the militaristic spirit at this time. Before us lies an opportunity such as has never before been presented to a nation. Shall we plan great increases in our army and navy; shall we pass bills appropriating to the uses of war still more of that Federal Revenue of which seventy-two per cent is at the present time being spent on the Army and Navy; shall we start even to train our college men to fight and then go to the warring nations of Europe, offer ourselves as mediator in the struggle, propose as one of the conditions of peace some sort of a disarmament agreement—and expect them to receive these good offices otherwise than with sneers?

The newly-founded organization is planning an active campaign against militarist agitators, whether half-informed laymen or professional army men. It appeals for support in every college, and asks those men interested to communicate with the Secretary, John Temple Graves, Jr., Princeton, N. J. The other officers are: Karl G. Karsten, Columbia, President; Arthur Fisher, Harvard, Vice-President; and A. L. Trachtenberg, Yale, Treasurer.

IF CHRIST CAME TO CHRISTENDOM

The number who believe that the Christ is soon to come again is growing daily. It is significant of this extraordinary period that such a belief should grow so rapidly and in so many quarters. The war is undoubtedly increasing the tense eagerness felt so widely among the peoples of all lands

for the presence of one strong and wise enough to solve the terrific problems that confront a dazed and sore humanity.

According to Professor Hall, as reported in *The Philadelphia Ledger*, an All-Wise One would find rather a sad state of affairs in Christendom, at least:

"What progress has Christianity made after nineteen centuries?" asked the theologian. "Would we dare to ask God to come down and accept New York, Boston, Chicago or San Francisco as a worthy product of our religion? Would we dare to present to Him our record of 50,000 innocent girls a year dragged down to supply the demands of lust; would we dare present to Him the statistics of our drink bill, and the money spent in dissipation and folly; would we dare excuse the graft of our railroads, the corruption of our politics, the greed of our industrial system? Would we dare to present Philadelphia to the Father this night and say, 'Here is our jewel; here is the product of nineteen centuries of Christianity; take it into Thy bosom'?"

When China calls to the world, 'Oh, Christian people, pray for us,' can we reply, 'China, we are a Christian people; just do as we do'?"

WAS JESUS A MAN OF PEACE OR WAR?

In an ably written editorial, THE THEOSOPHICAL QUARTERLY holds that Jesus was not the man of Peace we have so long believed. He quotes: "Art thou the Prince of Peace?" "Think not that I am come to send peace on earth. I came not to send peace, but a sword," and "I am come to send fire on the earth, and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." He shows that the man of peace was really Pilate, who had the power to use force to protect One whom he knew to be innocent, and failed.

It is Pilate, therefore, not Jesus, who is the exemplar of the pacifist doctrine. Jesus must have recognized, and did recognize, that the effect of His teaching was, not to fill the hearts of those who heard it with peace but, so far as they hardened their hearts against Him, to lash them into frenzy; to arouse in them such impulses of violence as led them to try to stone Him, to cast Him over a precipice. Here, then, comes the test of the pacifist theory as applied to Jesus. When He was forced to recognize the clear fact that His teaching had this provocative effect, that it led instantly to violence, to attempted murder, did He hold His peace? Did He take refuge in prudent silence, trusting that His virtue

would make its way by radiation, by induction, insensibly winning all hearts by its inherent liveliness? For we must look the question squarely in the face. To follow a course which inevitably provokes violence, when one knows that violence will result, is to use violence. It is an act of war.

The answer is, that through the whole course of His mission, Jesus used words that He knew were provocative; words absolutely certain to arouse hate, and to lash that hate to frenzy.

Even the Sermon on the Mount is claimed to be a campaign against evil—an unsurpassed manual of training for the soldier—a drill for the active campaign which was shortly committed to the Twelve. The ending of the injunction to them was: “The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for My name’s sake; but he that endureth to the end shall be saved.”

The following closing words surely reflect a military concept of the Master’s mission:

The ideal of the Master is not passivity and supine non-interference in face of wrong and violence to others; it is, on the contrary, tremendously active, creative, virile, soldierly. And we are profoundly convinced that at each stage of world history—and this is true of the present hour—the Master’s ideal may, and should, be defended by fire and sword. The active forces of evil, of bare-faced treachery, of brutal cruelty, of malignant destructiveness, are as furiously opposed to His work now as they were before the Passion. Where these forces of evil embody themselves in human form and take up fire and sword to destroy, then the Master’s cause is best served by fighting fire with fire; by sword and bayonet and quick-firing gun. These, at such a conjecture, are the true armor of righteousness.

But was He not first and fundamentally the Prince of Peace and only secondarily the man of war? Was He not the great awakener who made men realize themselves as they really were, that the greater peace might abide within them?

THE YOUNG AGE

THE YOUNG AGE is the title of a new Quarterly Magazine devoted to Young People’s Movements in preparation for responsible citizenship in the future. It makes its bow before the world in the April num-

ber just out. We know enough of the editors, Mr. and Mrs. Herbert Whyte, to realize that the magazine will be conducted with ability, and that it will develop useful results among the young people of the coming generation.

The first number is brimming over with good material—the forecast, by Mr. Arundale, many readable editorials, an article on *Ideals* by our President, and many other interesting and useful papers by Mr. Whyte, Mr. Arundale and others. This little magazine should find a useful place in all our juvenile Orders, the Servants of the Star, the Round Table, the Golden Chain, the Lotus Groups, and so forth. The subscription price is seventy-five cents, and it may be ordered through the Book Concern, Krotone.

We certainly wish the little publication every possible success.

PRISON WORK BUREAU

Mr. Catlin writes:

I am sure you will be pleased to learn that the Prison Work Bureau is making fine progress. Up to the present time we have supplied three hundred and seventy-five prisoners with Theosophical correspondents. In addition to these, we have helped many discharged and paroled men who were not correspondents of ours and not particularly interested in our teachings. The past winter was a very hard one for these men; employment has been hard to get and we have had little or no assistance, and yet each applicant has been helped in some way, according to his needs.

ISOLATED MEMBERS

The following remarks by Mr. G. S. Arundale, addressed to the members of the Order of the Star in the East in a recent number of THE HERALD OF THE STAR, are so applicable to the members of the Theosophical Society, and are so well worth passing on, that I gladly reproduce them here:

Personally, I feel that the more active individual members are, along their respective lines, the better for the Order. Every single member brings to the life of the Order something that no other member brings. Let that fact be quite clear. You and I may not be able to discover what it is that he or she does bring, but that is our blindness and not evidence of the member’s worthlessness. The humblest, most retiring, least influential member, living far away

from all external activities, perhaps too old or infirm to do anything on the physical plane, may be one of the Lord's most valuable messengers. The thoughts we think, the emotions we feel, in the privacy of our homes, as we sit idly by the fire, as we take a lonely walk, as we go about our trivial household duties, are, in their way, as valuable to Him—if we have borne the second Object in mind—as the inspiring addresses of facile speakers, the organizing activities of those with planning capacities, the writings of our fluent writers. Indeed, those who are more in outside activity are hardly sufficiently cognizant of the extent to which they draw for their power upon the lonely member who has only thoughts to send and commonplaces to perform. Each one of us, however situated, is, according to our measure, "a living plume of fire, raying out upon the world the Divine Love which fills his heart." The lonely worker, shut off, it may be, by illness from all external work, and the capable, vigorous, healthy organizer, writer or speaker—both are living under His benediction, and both are sending out into the world such Divine Love as may be in their hearts. We need them both, the Order would be the poorer without either of them; and I may bear testimony to the fact that under both conditions true and ample service is possible. If the personal note be permitted, may I say that I have seemingly gained more power of usefulness through inactivity than through activity, though both are indispensable. The meaning of the Lord's coming has never been clearer to me than in times when I have been shut off from outer work, and my very isolation has helped me to realize more keenly the troubles and sufferings of my fellow creatures. Activity and inactivity—both are forces in our growth. Action and reaction. If some of us sleep while others watch, have we not sometime watched while they have slept; and may it not be that, if not in this life then perhaps in another, we, in our turn, shall waken to the watching, while those who now are watching shall sleep and renew their strength?

KROTONA INSTITUTE SUMMER SESSIONS

The Krotona Institute of Theosophy announces two sessions for the forthcoming summer, one just before and the other just after Convention. Each will last three weeks and will provide enough to keep students busy.

The first session will open on Monday, July 5, closing July 23, and the second will open August 9, closing August 27. The arrangement enables members who intend to be present at Convention to make their choice of attending the July Session and then going to Convention, or going first to

Convention and then attending the August Session.

The courses include lectures in *Elementary Theosophy*: (a) THE ANCIENT WISDOM, (b) THE TEXT-BOOK OF THEOSOPHY; *Advanced Theosophy*: (a) MAN: WHENCE, HOW AND WHITHER, (b) Consciousness of Man; *Applied Theosophy*: (a) Theosophy in Art and Architecture, (b) Theosophy and Music, (c) Theosophy and Bible Study, (d) Theosophy and Literature, (d¹) Tagore, (d²) Drama; *Astrology and its Philosophy*; *Training for Work*: (a) System and Efficiency, City Club, (b) Lotus Group Work, (c) Round Table Work, (d) H. P. B. Training Class, (e) Oratory and Etheric Breath, Personal and Individual Help, (f) History of the Movement; *Science and Philosophy*: (a) Geology, (b) Bergson, (c) Quabala.

The usual activities of Krotona and the associated Orders will continue through July, such as the regular meetings of the Order of the Star in the East, Krotona Lodge, the Temple of the Rosy Cross, the Co-Masonic Order, and Sunday public lectures.

Arrangements are also being made for a Post-Convention course of lectures at San Francisco by the Krotona Staff and others. As Convention convenes July 25 and continues for three days, the Post-Convention course begins July 28 and extends until August 7. The lectures will be held at the Hall of the San Francisco Lodge.

CIRCULATING LIBRARIES

The following notice, contributed by the Loan Librarian of the Houston Lodge to the press of that city, discloses a useful mode of propaganda—one that other Lodges will no doubt wish to adopt. The more the Lodges organize their activities so as to loan not only their books but their speakers to the surrounding territory, the wiser they will be in their propaganda.

To the Editor of *The Chronicle*: We will appreciate your announcing through the pages of *The Chronicle* the establishment of a free circulating mail library of Theosophical and occult books, now at the disposal of all who are interested in these truths. Through a gift, a fund is available by means of which this work can be carried on, and from ten to fifteen books

will be added each month to the present library of twenty-five volumes. There are no charges, but users of the books are asked to pay the postage both ways. All inquiries should be addressed to Loan Librarian, P. O. Box 1388, Houston.

Judging from the reports coming from both public and private libraries, the demand for books along these lines is growing, and the fact that occult truths are being given to the world at large explains in a measure this increasing interest and wide inquiry on the part of the public. For this reason we believe that an announcement of the above nature would be welcomed by your readers. The Houston Lodge library has been unable to meet the growing demand for Theosophical and occult books, and upon last inquiry this month at the Houston Lyceum and Carnegie Library all Theosophical books were in circulation.

The enclosed list of books is for your information and further details will be gladly furnished if desired.

Then follows a list of the books they loan.

Another good plan is sent in by the Dallas Lodge, which might be adapted to the use of other Lodges:

We first bought seven of the elementary Theosophical works by Mrs. Besant and Mr. Leadbeater. To these were added several books donated by different members. To obtain a library fund, we rented them out to the Lodge members and to interested non-members at five cents a week. At the end of each month the amount taken in for rent on books is invested in new books. We have found this plan a good one and our little library is becoming larger each month.

HEALING FROM THE ASTRAL PLANE

Miss Dorothy Kerin, who was the subject of a remarkable cure mentioned in Dr. Edwin Ash's book, FAITH OR SUGGESTION, and in her THE LIVING TOUCH has obviously learned how to heal the wounds of soldiers from the astral plane at night. A recent number of THE OCCULT REVIEW contains a communication from Rev. E. D. S. Camus, in which he relates the experience of his wife in sleep, wherein Miss Kerin had asked her, while both were on the battle-field, to find out for her in the brief time of their work which ones of the wounded soldiers were suffering the most, so that she might relieve those in greatest need. A few hours after the dream Miss Kerin visited Mrs. Camus and said, "I saw you last night on the battle-field—I often pray I may go

there (though I have never told you before) in order to be used to heal the wounded."

It is also related that Miss Kerin had received a letter from Captain Berry at the front, telling her that when wounded he had in some way become conscious of the fact that she was laying healing hands on his wound. And from this wound he made a most excellent recovery.

It is to be hoped that there are very many Theosophists who are helping in this same way.

REINCARNATION

How else than by reincarnation can such a case as the following be explained:

Scientists of Denver are making a study of the three-year-old son of an Italian washerwoman and a Spanish laborer. The boy is regarded as an infant prodigy. He not only knows his alphabet and can write it but speaks English, Italian and Spanish. He sings remarkably well, dances, and plays on four stringed instruments. The physicians declare the child is normal, but possesses the most wonderful intelligence they have ever encountered in one so young.

FIELD WORK DURING APRIL

April brought an innovation in the field work. I had long desired to try the effect of a lecture in a theatre, fully believing that the public is strongly influenced by the character of the halls in which lectures are given, and that if we could rent theatres we could reach three or four times as many people with the same expenditure of time and ammunition. At last the time came to try it, and at Lincoln the leading theatre was engaged. But let nobody gasp at the extravagance. Section funds can be used only in new territory, while in the old territory the lecturer must finance his work as best he can. In this case a couple of generous friends had agreed to make good the probable loss.

After the opening lecture in the theatre five other lectures were given in a hall of the usual class. Here are the results: Attendance at the theatre lecture, 640; average attendance at the other hall less than 175. But that was not the only difference.

At the theatre lecture we had the leaders of thought of the city present. Professors of the University, other teachers and ministers, legislators and judges of the Supreme Court were among those I heard about. Such people will go to a theatre where there is a large audience, but they are sensitive about being seen in a small hall where they are necessarily conspicuous.

Another result was that the theatre lecture set the town talking. Theosophy had suddenly and unexpectedly stepped to the front and made a good impression. The most distinguished people in the city had come out to hear it discussed. It was no longer thought of as some fantastic theory. It had suddenly come into good standing. Newspapers sent their reporters, because the lecture was given in a theatre, and when they saw the crowd and the prominent citizens scattered through it they concluded Theosophy must be popular, and they went away and wrote it up.

Theosophy in Lincoln today has entered on a new career. The public has taken off its hat to it and it is in good standing in the community. That's what a single theatre lecture can do for a city. It's something for propagandists to think about.

Omaha got the second week of April. Thorough advertising brought out good audiences, the hall being usually filled and on one evening some people had to be turned away.

One Saturday was given to Fremont, Nebraska. There was a fair audience in the afternoon and a good one at night.

Sioux City was new territory, but it proved to be unresponsive. The newspapers were so busy reporting all the racy details of the trial of the chief of police for spectacular grafting (of which he was finally found guilty) that Mr. Hampton found it impossible to get space of any account. With small audiences and no great depth of interest we were satisfied with the organization of a class, which was left in charge of our one resident member.

St. Paul, with characteristic conservatism, turned out its usual audience of ordinary size. But there is a wonderful thing about St. Paul. At the close of my last course there I left a class of forty. Almost every member of that class came into the

Lodge—a rumor of which I had heard but did not credit until assured by the members on my arrival that it was true. The Lodge has grown in eighteen months from about thirty members to ninety-one. At the close of the present course, finished on the last day of April, another class of fifty was organized. It is in charge of the same teacher and it will be most interesting to watch the results.

L. W. ROGERS,
Propaganda Secretary

MISS MCQUEEN'S VOLUNTARY TOUR

I left New York on June 26, intending to be present at the Annual Theosophical Convention in Washington and, after that, to go toward Krotona along the line of Lodges representing the shortest route. The trip was entirely on my own initiative.

After taking part in the well-organized and interesting Convention proceedings, I remained in Washington and offered my services to the Federated Lodges there. I accepted the offer of support for one month from a generous Theosophist and gave my entire attention to the Theosophical work.

I gave six lectures, my subjects including *The Law of Evolution for the Race*, *The Initiations of Jesus*, *The Lower and Higher Psychism*, *The Power of Thought for Peace*; organized a children's group, instituting a kindergarten game to music called *The Building of the Universe*, devised along Theosophical lines; gave an artistic and musical evening entitled *An Evening With the Pleiades*, whose program included two mystic dances based upon famous art productions in reference to the Pleiades; and co-operated in the weekly members' meeting by giving instruction in public speaking. My appreciative Washington friends gave me a generous voluntary contribution, as well as an invitation to remain with them all winter, but I had made an engagement with Captain and Mrs. Primavesi of St. Louis, and early in December went to fulfil it.

I remained in St. Louis for three weeks, gave seven lectures before the Theosophical Society in Oleott Hall, organized a meditation group, co-operated with the Lotus Group, and produced *An Evening*

With the Pleiades. I also spoke before the prisoners in the City Workhouse, of which Captain Primavesi is the capable head.

From St. Louis I went to Kansas City and gave the month of January to its work, lecturing, teaching, and co-operating in its many activities. I also gave a talk on *Astrology* to the Annie Besant Club.

My next point was Lincoln, Nebraska, where I remained for three weeks, repeating my usual program and making strong ties with all the progressive and earnest workers there. During this period I also visited Omaha Lodge, giving one lecture, *The Christ of the Near Future*.

From this point on, I instituted a co-operative plan of work with the Southern Divisional Representative, Mr. F. H. Smith, of Austin, Texas. I visited Oklahoma City, Dallas, Fort Worth, Houston, Galveston, San Antonio, Austin and El Paso, giving a similar program of activities in all these cities. The lectures called out appreciative audiences, in some instances large ones. The press treated me kindly, the Lodges advertised me well, and I met almost invariably with appreciation, kindness and co-operation. There was very little financial loss. Collections were usually satisfactory and voluntary contributions were frequent. My testimony is that "the harvest is plentiful, but the laborers are few." I rejoice in the memory of the eight months' activity between New York and Krotona.

LODGE WORK

On June 9 let us unite with the members of *El Paso*, Texas. This Lodge was chartered February 5, 1914. It boasts seventeen members. It has met both storms and fair weather, but holds steady on its course and promises to be a fine, strong centre. Let us give all our love and thought to these members during this week.

June 16 finds us in *Evanston*, Illinois, where there is a Lodge that was chartered November 14, 1912. Today it has only five members on its roll, and the secretary states that:

Only three are resident. That fact, of course, adds to the difficulties of our work. However, the regular meeting time is always kept and study is always carried on at that time, to which anyone is cordially welcome. We have not ceased our efforts, and perhaps sometime we shall be able to do more than seems at present possible.

So long as the members are earnest and there is promise of an increase in numbers, the charter is allowed to be held. May these five faithful ones soon attract others to add to their number and strengthen their deva.

Although we come to *Everett* on the twenty-third, these brave pioneers in the Northwest can find nothing but inspiration from the number 23. The secretary writes:

The Lodge was organized December 23, 1913 (its charter being dated December 15, 1913) as the result of Mr. Rogers's lectures. We have twelve members. Our quarters are large enough to accommodate any gathering we may have in the near future, and are located on the main business street in the centre of the city.

Besides the regular members' meeting, which takes place each Tuesday evening, we have been given a public lecture on the first Sunday evening in each month. The remaining Sunday evenings we conduct a study class. There is also an hour each Wednesday afternoon devoted to answering any written questions that may be submitted.

We have about seventy-five books in our library. The rooms are open for access to the library every afternoon from two to five o'clock.

June 30. *Fairhope*, Alabama, received its charter on New Year's Day, 1914. Although the Lodge is young, we trust that its eight members are earnest students and eager workers for their cause. May they be able to be such channels that the Masters can guide and stimulate that centre in harmony with the scheme of evolution, and may we at a distance on the physical plane so live and hold our trust of service so sacred that our influence and help may be used for the benefit of this centre also.

E. R. B.

THE ARYAVARTA FUND

The Aryavarta Fund is to provide comforts, entertainments, and so forth, for the wounded and sick soldiers in England. The patrons are: Muriel, Countess De La Warr; Lady Elliott; The Honorable Hen-

rietta Windsor-Clive; Colonel W. B. Launder; Captain G. C. Tryon, M. P.; L. Haden Guest, L. R. C. P., M. R. C. S.; Lady Emily Lutyens; Miss Bright; Mrs. Philip Champion de Crespigny; Madame Jean Delaire; C. Thomas-Standord, Esq., M. P.; and Laurence Pullar, Esq. The Secretary and Organizer in England is Mr. Charles A. Nickolls.

Last month a call was made in THE MESSENGER for a volunteer to act as agent for this fund in America, and Mr. Nickolls has done me the favor to accept my services in that capacity and has forwarded to me directions for organizing the fund in this country.

This is a matter which should interest all who are wishing to assist in alleviating the suffering of our brothers who are taking a vital part in the world's great war. But especially does the thought of the Indian soldier appeal to Theosophists, as our studies have led us into the land of India and many are linked to that country by tender memories of past births. To those of us who feel especially drawn in our sympathies to those brave Indian soldiers who have left their country, their friends, their loved ones, to go and fight in a strange land at the call of duty, there is permitted the opportunity of sending aid to them in their great need. Mr. Nickolls prefers that we send money, as there is a good deal of expense attached to sending merchandise so far, and it is better that we provide money and Mr. Nickolls can use it as he thinks best.

If the T. S. secretaries will kindly take up this matter with their Lodges and appoint a committee to collect funds, and also if the Local Representatives of the Order of the Star in the East will do what they can to assist, they may "acquire merit" by helping a worthy cause. Mr. Nickolls states that in England the Star members are working whole-heartedly for this fund and that much is being accomplished by them for the Indian soldiers.

The English King has turned his royal pavilion at Brighton into an Indian hospital, and I have a post-card showing dark turbaned heads resting in comfortable beds placed in orderly rows in that great hall

of royal splendor. But they need many things to make them comfortable, and will our T. S. brothers in America join me in lending assistance?

If money is submitted, it may be sent either to Charles A. Nickolls, Esq., 2 Connaught Chambers, 41 North Street, Brighton, England, or to my address. Whenever a subscription is forwarded, I would consider it a favor if the one in charge would notify me by post-card, as I wish to send to Mr. Nickolls a general report of the fund activities.

ADDIE M. TUTTLE,
Starholm, Krotona, Hollywood, Los Angeles, California.

THE INTERNATIONAL BAHAI CONGRESS

The International Bahai Congress held a week's session at the San Francisco Fair, during which the universal principles of the Bahai movement were presented to the western world. Some of these principles will be of special interest to Theosophists because of their similarity to Theosophical ideas. Chief among these were statements concerning the inner verity that underlies all outward manifestation, the presence of a hierarchy of spiritual Teachers who help humanity, the unity behind all religions, and the many prophecies in all of them regarding the coming of a great Teacher.

Under the subject *The Unbiased Investigation of Truth* Mr. Hooper Harris, of New York, said that the world as we know it is but the expression of great laws, for which we must search if we would know the reality. Taking the law of gravity as an example, he declared it to be the outer expression of an inner spiritual law of love around which the universe revolves. He further said that:

When we know that the great material law which is the foundation and centre of the universe has behind it this deep inner spiritual significance, we may know and understand that behind every outer fact of nature there is a spiritual reality. The more we study the secrets of nature, and the more Science reveals to us the great facts of material life, the more she brings out of the realm of the invisible into the realm of the visible physical expressions of these great spiritual laws.

In discussing social progress and evolu-

tion the speaker said that the reason philosophers had failed to find an explanation of it was because they were dealing with the question from the material side only.

The real foundation of social progress and evolution is a spiritual fact, founded in the history of the prophets of God who have appeared on this earth. They are the physical expression of this great spiritual law in humanity, this presence among humanity of a universal divine order, and it is through the successive teachings that have come to mankind from this great order that humanity has attained to the present heights of civilization and culture.

The higher criticism has only served to prove that behind all religions are the same fundamental truths, and so it is a Bahai principle that every religion should be taught from its own books. Some interesting comparisons were made of the various methods of teaching of a millenium and the coming of a great Teacher, in the various religions.

Under the subject *The Ultimate Conformity of Religion and Science* the speaker brought out the one point on which Science and Religion now agree as being the inability to know the Absolute. With that as a common ground, when Science and Religion accord to each other the mutual respect that is but just, it will become the duty of Science to exploit the material facts of life and the duty of Religion to spiritualize them; for Religion must rest on facts demonstrated and proven as well as does Science.

ELLA GOODALE COOPER

CORRESPONDENCE

WHO MAY VOTE IN CONVENTION

DEAR MR. WARRINGTON:

I have considered the question that you have presented to me, namely, who may participate in the convention of the American Section T. S., and I advise you that my conclusion is as follows:

Section 1 of By-Law XII. provides in express terms that the annual meeting known as the convention "shall be composed ex-

clusively of members of the Section *in good standing.*" Section 2 of the same By-Law makes it the duty of the General Secretary to furnish the credentials committee, prior to the opening of the convention, "with a list of members *in good standing.*" And said Section makes it the duty of the committee to station themselves at the polls and examine into and pass on the right of members to vote.

It is clear from the language of the two Sections referred to that only members who are "*in good standing*" are entitled to participate in the annual meeting known as the convention.

Section 6 of By-Law IX. defines good standing of members in the following language: "A member in good standing is one whose annual dues have been paid, as shown by the books of the General Secretary of the Section." We find in the immediately preceding Section, namely, Section 5 of By-Law IX., the provision which reads as follows: "Dues shall be payable for the yearly periods from July 1 to June 30, in advance, on the first day of July."

It is not difficult, therefore, to see that a member in good standing is one whose dues for the year 1915-1916 have been paid before convention, as shown by the books of the General Secretary, in accordance with the provisions of Section 5 of By-Law IX. That is, they have been paid "*in advance.*" And the member whose dues have not been paid in advance, in accordance with the provisions of said Section, is in consequence not in good standing and is not entitled to participate in the annual meeting.

I submit this opinion to you in my individual capacity and not as a member of the Judiciary Committee, for I have no right to speak for the committee as a whole, and I suggest that you submit the question presented to me and here discussed to the other members of the committee, sending them, if you like, copies of this communication.

Yours very truly,
CARLOS S. HARDY.

[The other members of the committee have since written, agreeing with the above.—
EDITOR.]

EXTRACTS FROM THE PRESIDENTIAL ADDRESS

DELIVERED AT THE 1914 ADYAR T. S. CONVENTION

BRETHREN: Thirty-nine years of life as a Society lie behind us and we are celebrating today our Thirty-ninth Convention. May our true Leaders, the Guardians of humanity, who created this Society to be Their messenger in the world of men, and founded it by means of Their faithful servants, H. P. B. and H. S. Olcott, ever guard it by Their Power, ever guide it by Their Wisdom, ever inspire it by Their Activity.

The year that has just closed has been to us a year of unexampled peace and harmony. It has seen the clearing away of the clouds and the outer combats through which the Society has been passing since my first election to the Presidency. Early in the year the long legal struggle came to a happy ending. When we last met in Benares, I was obliged to leave the Convention in order to meet the effort made to send me to prison, because I did not carry out an order of the High Court which it was physically impossible for me to obey. From that injustice the Judicial Committee of the Privy Council delivered me by a peremptory interference, which suspended the action sought to be taken here, and maintained the traditions of English justice, which forbid the infliction of irreparable injury before final judgment is given, and only permit such interference with the liberty of the subject as is necessary for obtaining that final judgment.

When judgment was delivered, it established for India that which had been gradually established in England, that when minors came before a Court of Chancery it was their welfare that must govern the decision and that no Court may presume to give judgment concerning them which had not ascertained their wishes if they had reached the age of discretion, which for this purpose is taken at fourteen years for boys. The result of that decision was that the whole long struggle came to an end and we finished up where we were at the beginning, with the exception of the

large amount of money wasted. I need not trouble you with more on that question, which was the ending of the struggle recorded in previous Presidential addresses.

[Here the usual statistics of all the Sections are given, showing steady growth in all ways.]

In spite of all that is going on, we ought to recognize with pleasure and gratitude that, although Britain is at war with those countries, the bond of the Theosophical Society is strong enough to make them wish to tell us how they are going on, and that the tie of human brotherhood is not broken because one or other nation may be at war. I look to the Theosophical Society in the future to bind up the wounds which are caused by this terrible fratricidal war. When the war is over I hope the influence of the Society in the various countries may draw the nations again more nearly together, and sure I am that no Theosophist will allow for one moment any feeling of hatred to enter into his heart against any nation. It is, remember also, your duty to recognize the ideals which are separating the two, and to throw the whole of your thought and energy into those ideals for which we must ever stand—of justice to small States, of public faith, of public honor, and the recognition of international treaty obligations; and it is our duty to do that, because the whole future of the world depends upon the word of a Nation becoming a matter of honor to the Nation as well as to the individual. Treaties and international obligations are only useful in time of war. When Nations are fighting, then only is it that these things and other matters of civilized warfare come up. If they are to be thrown aside in war, then it is useless to make them and we are falling back into barbarism. So that I would ask you to remember the teaching of the BHAGAVAD-GITA, to remember what Shri Krishna said about war, to remember that while war may righteously be waged for an ideal, or

in discharge of a duty, there must be no feelings of hatred, no feelings of revenge, no feelings of antagonism against the enemies as such, only against the principles that they may for the time embody: "So fighting, thou shalt not commit sin." And it is for all members of the Society to show that love may be kept pure and true even in the midst of slaughter and misery, so that we may perform at once our duty to our respective countries and also to humanity.

As far as our numbers are concerned, we find that they have risen from 22,744 to 24,491, and these are numbers which really represent the number of active members, not all the members working for the Society, but only those who perform that very necessary duty of paying their ordinary subscription. Some people seem to think that a spiritual movement does not need money. That is true as far as the spiritual activities are concerned; but when it comes to paying of rent and printing of journals, and sometimes to the paying of assistant secretaries, then I am afraid that no spiritual coin will be accepted by owners of property and printers. Large numbers of people are willing to give voluntary work, but it is also necessary to have a certain amount of money, and gradually our General Secretaries all over the world have been cutting out from the list of active members those who neglect to pay their obligations for several years.

I am afraid that unless India is careful, she will have to take second place in our list, largely owing to this neglect. India has now 5747 paying members and the United States has 4715, and that is not much for an energetic, pushing country like America; it may have more members in a year or two than India, and this is largely due to the fact that Indian members do not fulfil their monetary obligations; that is a most regrettable condition. We exclude no one because of poverty, but always remit dues on that account; but we do ask that, if anyone wishes to be excused the annual subscription, he shall notify the Secretary; otherwise large numbers of people, who can perfectly well afford to pay,

leave off paying, or forget, or are careless. Surely all of us who say we are willing to give our lives to Theosophy can give so small a tax in money.

Our Lodges have increased by fifty-six, and 3998 new members have come in during the year. That is about the normal rate of advance, following in what we may call a normal year.

[Here the President comments on the local activities in the various Sections before the war. After this follows a brief reference to the effect of the war upon the Sections of Europe and the work of our members in connection with the war. All has gone well at Adyar. The library promises to have a building some time. One remark under *Subsidiary Activities* will interest American readers: "In Colombo, the College under Mr. Fritz Kunz is rising very rapidly in public estimation." The illuminating address concludes:]

To those who have bidden me work for another seven years as President, I give my pledge that I will do my best to serve the Society. More I cannot say.

I only have to add one further word. As you know—about 1909, I think it was—it was my duty to say to you that from 1910 onwards the Society would grow in public influence, and much more rapidly than before. That progress is continuing and is bringing to us new duties, new responsibilities, new lines of activity. I want to ask from each one of you a development of that perfect Tolerance which is one of the great qualifications for becoming a disciple of the Masters of Compassion. I want to ask each of you, as members of the Society, to guard the liberty of thought within the Society as its most precious possession, and to guard that neutrality of the Society for the future. It is only a matter of a few years, during which this guarding will be necessary. Some years hence the Society will be so large that no one will presume to connect it with any special line of local or public activity.

We are coming towards that point where the public will recognize that we have amongst us people of all lines of thought and work, those against political activity, those in favor of political activity. If you

can only hold steadily to the neutrality of the Society for a few years, until the numbers have become very much larger, then you will find that no one line of activity will run the danger of compromising the neutrality of the Society as a whole. That is your duty. Make the public understand that nothing your President does, outside or inside her Theosophical work, binds the Theosophical Society; that even within it her translation of Theosophy is not endorsed by all, and that every member has an equal right with hers to translate Theosophy in his own way. Try to remember that you and I are not at the end of human evolution, but have ages of evolution yet in front of us; that our view of any great truth must be an imperfect view, we being imperfect beings.

That which I myself am at present saying to you as a translation of Theosophical teaching—whether on the Divine Unity, whether on the nature of the human Spirit, whether an exposition of the Law of Karma, whether new light thrown on the doctrine of Reincarnation—the whole of these explanations are partial and imperfect, and they must not be stereotyped, must not be fettered on the limbs of future generations who will be carrying on our work centuries hence. I am telling you what is true from the standpoint of today; I cannot tell you what will be true from the standpoint of centuries hence. Then humanity will have advanced further; the higher mind will have evolved further than today; buddhi will be more developed; insight and intuition will be stronger than they are now; and it is not desirable that

we should so fossilize our own opinions that we shall have to break them to pieces when we come back centuries hence. Many of us have had to suffer from breaking the fetters into which we were born; many of us have had to go through bitter agony when we had to break away from the old ties which we had outgrown. Let us, by the memory of our own past suffering, guard our children and grandchildren from similar pain; let us take the humble position that we are imperfect, that we only catch glimpses of the Truth. If even the Masters Themselves are on the line of upward evolution, what of us who have not attained liberation? If They are evolving, how much more are we! If They are still discovering new Truth, how much more Truth there must be to be unfolded to the purblind eyes of man! Our duty is to seek for Truth, and Truth is infinite, and infinite also is the search thereafter. Therefore I ask you to help me to guard the perfect liberty of thought, the perfect liberty of expression in the T. S., knowing that it is as true now as it was true in the days of Milton:

Let Truth and Falsehood grapple; who ever knew Truth put to the worse in a fair encounter?

Great words were used by Charles Bradlaugh when speaking of the value of free discussion, of argument; he said that in these battles for Truth :

Truth has laurels for the victor and the vanquished—laurels for the victor, in that he hath maintained the Truth; laurels yet welcome to the vanquished, whose defeat has crowned him with a Truth that he knew not of before.

BROTHERHOOD

They laid their heads upon the horse's mane,
 The foes were firing high,
 Behind them thundered headlong o'er the plain
 The Lancers in full cry.
 The wounded soldier clutched the saddle-bow
 All breathlessly : " 'Tis fate,
 And if you ever loved me, leave me now
 Before it be too late.
 A brother voice broke through the battle din
 And pierced the musket roll;
 "Leave you," it cried in scorn, "to save my skin?
 Nay, not to save my soul."

K. F. STUART.

PATRIOTISM OR BROTHERHOOD, WHICH?

BY A. P. WARRINGTON

THE attitude of our President, Mrs. Besant, toward the war is naturally of greatest concern to all Theosophists. This attitude was expressed by her in THE THEOSOPHIST for November, 1914, in no uncertain terms.

In the February number of THE MESSENGER her views were quoted in part under the title *The War*. These referred especially to the relative merits of the two contestants to primacy as a World Empire—England and Germany.

These publications, and that of the editorial remarks in the May MESSENGER on *As Others See Us*, have brought forth a few letters—less than a dozen—taking issue with Mrs. Besant, but chiefly as to her criticisms of America's attitude toward the Belgian invasion. Although these letters out of the membership of over five thousand represent but a feeble protest, yet ideas are the things that count and not numbers, and so I shall notice the ideas in them only to show their relation to the scheme of Theosophic thought as I see it.

The claims made by the writers are: (1) Of course Mrs. Besant is against Germany, she is a British citizen; (2) If she were Theosophic, she would be neutral; (3) America could not afford to be anything but neutral and keep hands off everything, because she is made up of such a large German population; (4) If we had protested England and France might have felt that we should mind our own business; (5) Our policy has long been to avoid entangling alliances; (6) It would have been folly to protest and not fight; (7) The neutrality of Belgium was not guaranteed by the United States; we only were a signatory to The Hague agreement concerning methods of warfare and the rights of neutrals and, as this had been only partially ratified, it is doubtful if we were even morally bound by it; (8) The Germans had to cross Belgium in order to get to the coast and to Paris; why was it so dreadful a thing to

do, and why didn't Belgium let them pass on? (9) In any case American patriotism comes first and Mrs. Besant's views next; (10) Besides, H. P. B. always avoided politics.

These views, one and all, fail to touch the deeper Theosophic aspect of the great question, and it is that aspect alone that we can discuss in these pages. The opinions cited do not differ from the floating opinions of non-Theosophists generally and of course they are sincerely held. No one questions the right of Theosophists to hold such views, for if there is anything guaranteed by our broad platform it is freedom to think for oneself. Yet there is a standpoint that lifts one above questions wherein differences of view are so inevitably numerous—a standpoint more enlightening and more satisfying to some of us who have taken Theosophy very seriously—and I shall venture to state it, though I do so as my own viewpoint and with the full recognition that every member has the unchallenged freedom to take the opposite view.

If our position in the world as pioneers of a new race, of a new religion and science, of an elevating occultism, has been really won, then we ought to be able to give a true account (1) of the inner causes of this cataclysm; (2) of the side on which the forces of the Spiritual Hierarchy are working, and (3) of that to which the conflict is leading for the future welfare of the people on the earth.

Now, if there is anybody in the T. S. who *ought* to know what is true on these points it is Mrs. Besant. This war was predicted and talked about by H. P. B., and surely no one living had a greater opportunity to learn at first hand what that great Messenger of the Masters knew of the forces to be represented in it. Moreover, for nearly three decades Mrs. Besant has been our spiritual leader, the link between the Brothers and the T. S., and never has there been one who deserved more of confidence, devotion and loyalty

than she. We have been good fair weather followers all these years, with one or two storms weathered. But now the distress of the world brings us to the point where we shall need to show what we can do in a world storm. Have we a virile confidence in our captain? Have we a real trust in the Great Brothers whom she represents in her high office? Can we not trust her judgment, her intuition, her direct *knowledge* in this world crisis? Can we not rely on her to be Theosophist first and a citizen of England next? Is she fulfilling her exalted office with that high sense of responsibility to Theosophy and Theosophists, and especially to the Masters, that we could expect of her? Has she risen above all national considerations and taken a great world stand that tends toward the greatest goal of humanity as a whole?

My answer is emphatically—Yes!

If we have the spirit of the soldier, we will trust our leader more in battle than in peace. She is either worthy of her office or she is not; she either *knows* what she is about or she does not; she is absolutely certain as to whether her stand is in line with the mighty plans for humanity's good or she is ignorant; there is no half-way point—we can only trust or distrust, and we have the full freedom of choice to do either. I myself am staking everything on the profound conviction that Mrs. Besant *knows* what the mighty plans are; that they include the inevitable requirement that Germany *must* lose; that the conflict is not just a struggle of a few European nations, but one of huge invisible forces, good and evil thought-forms produced by humanity for ages, battling for mastery and using certain peoples as their weapons—pawns to play with.

We do not need to give these pawns a thought as to whether they are this or that in ethics. We can afford to wait till later to see if they are made of gold or of iron. The main question is who is behind them; who is playing the game, and that question our leader has answered for us, as it was her duty to do, and in doing so she has indicated our line of opportunity, not to say duty. She knows, and so should we, that we as Theosophists can no more stand aside

from this horrible war and look on with a lofty unconcern than we could stand aside from the conflicts of sectarianism, superstition, bigotry and narrow dogmatism in religion, or smug materialism in science, into the thick of which H. P. B., Colonel Olcott and their co-workers plunged with momentous effect for human good. If Theosophists do not realize the link they have in their great leader with Those who know the plans for humanity's good, then they have failed to rightly evaluate their high privilege. To those who do have this realization all the arguments against her seem only to emphasize her own greatness.

It is too late now for us to talk any more about America's lack of chivalry in the Belgian matter, for she has already lost her chance in that incident to declare her traditional attitude toward oppression. If she showed that the peril to a few of her citizens' dollars was more worthy of her first recognition than ideals that ought to be more precious than life itself, and upon which depend the future of the Brotherhood of Nations, we shall soon forget it in the stand she is sure to take when she becomes fully aroused. Already in the Lusitania incident she has sounded the note for which we had looked. In that demands are made *in the name of humanity and international law*. That is what appeals to Theosophists—something done on behalf of law and humanity. The Big Brother attitude was taken in the succor and regeneration of Cuba, and perhaps some of us may be pardoned if we always eagerly look for that type of chivalry from the government under which we live.

But the vital question for the consideration of Theosophists is, shall they isolate themselves in a shell of local patriotism or shall they expand their sympathies into the higher patriotism of internationalism? The one is exclusive, separative, combative, narrow, and tending to emphasize individualism; the other broad, expansive, generous, unifying, and tending to the goal of Universal Brotherhood. There is no more terrible argument against the folly of Chauvinistic patriotism than the horrible spectacle we are beholding in Europe today. We had a taste of it ourselves in the Civil

War. Then some of our States thought they had rights of their own as against other States. They were overimbued with the spirit of local patriotism. But that spirit could not live in this land. The war destroyed it, and so today we have a firm federation of States all bound by a common spirit. That is what Europe must come to, and later the whole world in some form. Then we shall have a condition that recognizes the spirit of Universality—then shall Universal Brotherhood begin to manifest on earth. You say, "A dream, a poet's fancy!" But that is no statement for a Theosophist to make. Theosophists are not supposed to be working for immediate fruit. It is their privilege to plant the seed of the ideals of the future and let those

who come after reap the fruits. They are disseminators of the seed of Universal Brotherhood, and no minor ideal should ever be allowed to impair so great a work.

What the world needs now is not patriotism, but *fratriotism*—a pan-patriotic spirit that spells the brotherhood of nations, and Theosophists can do much to bring this about. They are united already by an international organism, a Society that is pledged to the formation of a nucleus of that grand ideal, and are led by one whose love for mankind amounts to a divine passion. Let us look to ourselves and see that *we*, her followers, measure up to our superb opportunities. That is all we need to be concerned about. She will be sure to reach up to hers.

SCIENCE AND CIVILIZATION

BY G. E. SUTCLIFFE

IN modern thought the idea of science is usually associated with civilization, in the sense of being a principal cause of its development, and until recently it has not been generally recognized that science can also be the means of its destruction. A few writers of fiction have endeavored of late years to show how science threatened to destroy us, but these efforts have, for the most part, been regarded as interesting feats of imagination which did not concern the practical man. At the present time, however, the hard-headed man of affairs realizes that it concerns him very closely for, owing to the enormous forces wielded by science and placed in the hands of the few, he is witnessing, under his very eyes, the wholesale destruction of a civilization.

In the ancient world it was fully recognized that knowledge, which is power, should not be available to the morally unfit. Candidates for the "Mysteries" were required to pass preliminary tests, which effectively brought to light any moral deficiency, and until that deficiency was eliminated the secrets were withheld. In

Ancient India, and in Egypt, the science of nature was a monopoly of the priests and was only open to the morally trained. For the above reason, the real knowledge of the ancient world has not been handed down to us except in an imperfect form, largely diluted with the superstitions of the exoteric mob. Medieval alchemy and astrology are such disjointed exudations of the science of these secret schools.

The modern world has originated many systems of intellectual examinations, but it has entirely failed in building up a system of moral tests. It has disbelieved in the secret knowledge of the ancients and scoffed at the moral tests imposed upon its pupils. But it may turn out that the ancient thinkers were wiser in their day and generation than are the modern. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," was the condition of acquiring knowledge imposed by the ancient world. "Obtain first the other things, and then you will find the kingdom," has been the general practice, if not the precept, of our age of enlightenment. But if by in-

tellectual evolution, apart from moral, the other things are first obtained, it is not the above kingdom that is discovered but a kingdom of another kind, the nature of which is best disclosed by events now current in Belgium and Galicia.

The catastrophe that is overwhelming Europe may be regarded from the psychological standpoint as the natural fruitage of nineteenth-century materialism. Matter and force were the gods of that century, the doctrine of which was embodied in the dictum of Tyndall, who saw in matter the power and potency of all life. This view has since been superseded by the converse dictum of Crookes, who sees in life the power and potency of all matter. But the rank and file usually lag a quarter of a century behind their scientific leaders, so that what the leaders said twenty-five years ago is what the rank and file believe in now. This materialistic view of science is particularly dominant in Germany, the home of chemistry, or the science of matter, which has not as yet produced men of science of the type of Sir Oliver Lodge and Sir William Crookes. Hence the materialist harvest, from nineteenth-century seed, has been most abundant in Germany and has been largely reaped by the military schools of Potsdam.

One of its by-products is excessive competition, which has developed dangerous proclivities in modern civilization. "Do the best for yourself and the devil take the hindmost," governs much of the practice, if not the professed belief, of the modern world. The present war is this principle carried to its logical extreme. It tends to overdevelop the head and underdevelop the heart. One of the effects of the present cataclysm, in which the hearts of rich and poor alike are being torn with anguish, will be to compel humanity to recognize the colossal blunder which, in its moral blindness, it has ignorantly perpetrated.

Competition, in its brutal form, is the practical application to human evolution of that nineteenth-century product, the Darwinian law of the survival of the fittest; regardless of the fact that the survival of the fittest, with "nature red in tooth and claw," is the law of evolution for the animal, whilst self-sacrifice is the law

for man. The doctrine was taught in its crudest form by Haeckel, a Potsdam philosopher, whose works have become the scripture of materialism and of secularist societies. It has Nietzsche for its prophet, a German moralist of great brilliance, whom it drove insane. Psychologists are acquainted with a form of insanity in which a highly developed intellect is associated with dangerous moral defects. Nations can be attacked by this form of insanity as well as individuals, and it may be that at present the world is suffering from some such ailment. It is the competitive spirit gone mad. Competition may be harmless when governed by the principle of "live and let live," but carried further it becomes monopoly, and defeats its object.

In this respect the modern world has rather defiantly repudiated a fundamental precept of all the great world-religions, but the war will compel us to realize both its sanctity and validity, and write it upon our hearts with the scorching wrath of the branding-iron.

The danger that science may provide the means to destroy the present civilization is due to the fact that intellectual development is much more rapid than moral. The growth of knowledge helps to create a civilization, but only moral development can preserve it. Ancient tradition, illuminated by modern investigations, points to the fact that a civilization in the past, as great as ours, was destroyed by the same causes that are operating at present. Ancient Egypt was a fragment of such a disrupted civilization, and the remains of another fragment have been discovered in Central and South America. This former catastrophe has been handed down to us by tradition in many forms, amongst which may be mentioned the Atlantis of Plato and the Deluge of Noah. It was after the above world-cataclysm that the policy was adopted of withholding scientific knowledge from the morally unfit. By this means intellectual evolution was held back until the moral could catch up to it. The result was the institution of the "Ancient Mysteries," and the many secret schools of antiquity of which Masonry is a modern survival.

However deplorable the present war may appear, it is felt by some that it is better for it to occur now than a few decades later, when science would have taught us the control of still mightier forces. The forces now being used to destroy the West are molecular. But the forces of the chemical molecule are small and insignificant compared with the enormous energy locked up in the atom. The energy contained in the atoms of a single grain of matter is greater than that in ten pounds of modern explosives. If these forces were under our control, we should now be witnessing a veritable battle of the Titans in which, instead of shells destroying our buildings, mountains would be literally torn from their seats and hurled upon our cities. No civilization could possibly survive such an appalling catastrophe. The atomic bombs of H. G. Wells may be fiction at present, but they are likely to be realized facts within the century and unless the nations can devise some form of security to prevent these forces being used against them, their destruction is only a question of decades. This is the Riddle of the Sphinx which modern civilization has to answer, and the penalty of failure is death.

In the issue of *The Times of India* of November 11, 1899, writing from Mahabaleshwar, I drew attention to a general conjunction of planets and stated that according to Hindu tradition, confirmed by calculation, a similar conjunction had taken place five thousand years previously, at the time of the Mahabharata, the great war of the ancient Aryans. It is significant that before a second decade has elapsed, after this planetary conjunction is repeated, a second Mahabharata is in progress amongst the Aryan nations of the West, in which the eastern sections are called upon to play a most important part. Moreover, the effect of the first Mahabharata was to destroy the military element in the Aryan nations, just as it is hoped that this second Mahabharata, referred to in prophetic scripture as Armageddon, will similarly destroy the military element in

the modern nations. In these awful times, when the Aryan women of East and West shall mingle their tears together over the slain and wounded bodies of their beloved, can it be that this world-disaster will once more bind in the bonds of brotherhood the mighty Aryan nations, which the strife of ages has so long sundered?

The planetary conjunction took place on December 3, 1899, and on that day I gave a lecture in Bombay, which is still in print, entitled *The Dawn of a New Era*, in which I laid stress upon the dangers which threatened the present civilization from the progress of science. In modern history all events will henceforth be divided into two distinct classes, or types: events which occurred before the war and events which occurred after it. We are living in the year ONE of a new yuga. The catastrophe which I pictured in 1899 has come upon us. The new era that then was dawning has already dawned.

The former great war of the Aryans gave to humanity the BHAGAVAD-GITA, a scripture which appeals to the hearts of all true devotees both in East and West. Will the present war, in which still greater masses of humanity are engaged, give us a scripture also? Can we hope to be guided by the bodily presence of a Krishna, a Muhammed, a Buddha, or a Zoroaster? Or will humanity be left to save itself by its own devices?

We are told in the scriptures of the West that when nation shall rise against nation, and men's hearts are failing them for fear, it will be then that another Divine Manifestation will be vouchsafed to us. At the present time there are many who undertake to advise the nations, but few of these rise above the standard of mediocrity. It is said that in a multitude of councillors there is wisdom, but in the multitude of clamor there is also bewilderment. What humanity seems to need, in this crisis of our fate, is the advice of One who towers above all, who can teach us "as one having authority, and not as the scribes."

—From THE COMMONWEAL

EASTER SUNRISE SERVICE ON MOUNT RUBIDOUX

BY GEORGIA A. CHAPPELL

OUTSIDE the beautiful little town of Riverside, in California, rises Mt. Rubidoux. Upon it stands an enormous Cross erected by the Mission Fathers, placed so that it could be constantly in the eyes of the Indians who lived in the surrounding country. Although the Indians have long since gone the Cross still remains, and for the occasion of which I write it was illuminated. Here, on the top of this mountain, was held during the past season the second Easter Sunrise Service, and those who were fortunate enough to be present will never forget it as long as they live.

Leaving the town at about a quarter past four in the morning, we made ourselves a part of the great concourse of people, walking or in motor cars, that was wending its way to the mountain top. In fact, there were so many cars that a great many did not get to the top, but their occupants had to leave them and walk. It was wonderful to see so many people moving in long chains up the mountainside, young and old, strong and weak, from babies in arms to two old ladies who must have been over seventy, whom we noticed toiling slowly up. But the most marvelous part of it was the stillness; no confusion, no haste, no jostling—everybody helping everybody else when difficulties in the path arose; nobody shouted or whistled (which is very unusual when Young America is present); there was no tooting of automobile horns or noise of open mufflers, only low murmurs of voices and an occasional subdued laugh. By dawn nearly everybody had arrived, and at six o'clock the motor cars were stopped. Looking down we could see seven miles of cars, one behind the other, as close as they could fit.

From the foot of the mountain the Cross glowed as if bathed in an ethereal light, but as we ascended the light grew stronger and when we reached the summit it looked as if outlined in precious gems.

Near the top is a *mesa*, or plateau, and

on this was built a platform which was for the soloist, chorus and speakers. With the first blare of the trumpets which heralded the sunrise an instant hush fell on the vast assemblage, and all eyes were turned toward the platform. The air was so still we could hear the words of the singers, and the clear, sweet voice of the soloist could be heard in the valley. Unfortunately, the fog was so heavy in the sky the sun could not pierce through, and that was the only disappointment.

By far the most interesting part of the whole program—to Theosophists, at any rate—was the Prayer for Peace, which was given by a Methodist minister. The flags of the nations were laid at the foot of the Cross by young women in different national costumes, those of the nations now at war being given special prominence and placed nearest the Cross, and at the close of the ceremony the Peace Flag of the United States was waved in a salutation to wished-for brotherly love.

It is, indeed, wonderful to think of fifteen thousand people rising in the small hours of the morning to climb a mountain and sit on rocks and gravel, just to be present at a religious ceremony; to think that this ceremony was not held by any one denomination, but by all, and attended by representatives of all! Yet another fact was noticed: Everybody was dressed in his best, just as if he were attending services in his own church.

This beautiful Easter service will doubtless now continue through the years, because it has set up a force which will have to be kept going. Every time people look at that Cross, no matter how casually, they will think of that service, and so it will remain and grow. And consider what a beautiful atmosphere and what peaceful vibrations will surround the mountain, what a power for peace and good it will be for the country around it. Whoever conceived the idea of this most impressive service must have been inspired, and who knows but that One on the other side willed it so?

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE GOLDEN CHAIN

I am a Link in the Golden Chain of Love that stretches round the world, and must keep my Link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every Link in the Golden Chain become bright and strong!

ANNIE BESANT.

HERE are at present active Lotus Circles in the following places: Butte, Cleveland, Krotona, Minneapolis, New Orleans, Reading, Tacoma, San Diego and St. Louis.

There are prospects of Lotus Circles in Buffalo, Brookline and Pittsburg. It would be a matter of rejoicing if we could soon hear that these latter have actually materialized. Devachanic Lotus Circles may be very fine for the little angels, but we badly need some down here as well. Somehow we have more faith in them if they actually descend to the physical plane. Fortunately, however, the comparatively small number of Circles does not mean that other cities are doing nothing for their children, since they may be taking up Round Table or Servants of the Star work.

Since last month a new aid to all work with children has appeared with the first issue of a quarterly, THE YOUNG AGE. It seems a pity that we cannot as yet have this magazine monthly instead of quarterly, for such contributors as Mrs. Besant, Mr.

Arundale, and Mr. and Mrs. Whyte would be welcome oftener. We are glad to see such a thoroughly high class young people's magazine which combines all the good qualities of the former YOUNG CITIZEN and LOTUS JOURNAL, while it eliminates most of the deficiencies of those earlier magazine-incarnations.

We hope that we may be favored with many more stories similar to *For Love of the King*. Such tales of heroism, full of action, well written, charmingly illustrated, free from any spirit of "preaching," are the crying need of our Theosophical literature. Why did not the author of this story allow his name to appear with it? He has deprived us of the pleasure of seeking more of his stories.

The war seems not by any means to have crushed our enterprising friends in England for, simultaneously with THE YOUNG AGE, we have the series of Servants of the Star papers, which could also be of great use to our Lotus Circles. The children are certainly to be congratulated this month.

"Forget not to utter each day at noon the prayer for peace given in these pages long ago: *May peace and harmony reign among all the nations and races of the earth*, pouring into it intensity of purpose and strength of will which shall make it a power. Forget not to live the Theosophic life; to teach the truth by example as well as by word; to work, so far as in you lies, as if the whole responsibility rested upon you—then surely shall we hasten the time when there shall be Peace on Earth."

QUESTIONS AND ANSWERS

THE WORK AND FUNCTION OF A LODGE

These notes and replies to questions are compiled from rough long-hand notes taken during Mr. C. W. Leadbeater's recent visit to Auckland. They have not been seen or revised by him, and the Editor [of *Theosophy in New Zealand*] accepts all responsibility for any error of fact which may occur.

Q. Could you indicate what the work and function of a Lodge of the T. S. is?

A. It may be divided into two aspects with two corresponding objects. (1) The education of its members. (2) The spread of Theosophical ideas outside the Lodge.

Most Lodges work on these lines. They have study classes for members, circulating libraries for enquirers, methods of disposing of the literature and distributing pamphlets, and I suppose members often take pamphlets and leave them in railway trains or trams.

I attach great importance to the influence that each member can exert among his own friends. The most important part of propaganda is to live the Theosophical life; for you represent Theosophy to your neighbors and to your friends. They watch you. If you lose your temper, if you gossip, worry, fall into fits of depression, they note it, and say: "He is a Theosophist, but it does not seem to make much difference; he is very like everybody else." But if they note that so and so is a good deal changed for the better—he never seems to worry, he is always cheerful, and they wonder why, and then, finding out that it is Theosophy, they are the more inclined to know something about it and come along of themselves to enquire, borrow a book, and so forth.

As an instance of the personal influence in furthering the work, I remember the case of a member who lost two of his daughters through the upsetting of a yacht. It was, of course, a terrible blow to the father and mother, and the grandfather also, by the way—for they all belong to an emotional nation. Friends and acquaintances came with sympathy, but were so impressed with the gentle, thoughtful resignation of the parents that they listened willingly to the testimony of the parents as to the value of Theosophical teaching. In a very short

time no less than thirty people joined the Society.

That is perhaps an extreme case, but it serves to emphasize what I say—that the personal character and influence of the Theosophist is a most important factor in spreading the teaching.

Besides this, there are many definite ways of helping; for instance, the Press department. Be ready to step in with some Theosophical explanation on problems that agitate the public from time to time and form the subject of newspaper articles, and so forth. You should be ready to put right any Theosophical ideas that are misconstrued. All this work may be done without using Theosophical terms. Then again, editors are often glad to get a common-sense point of view of abnormal things. The great thing is to watch for opportunities and use them.

You yourselves, in your meetings, produce a mental effect on your own town. It is possible for you to reach a level in your study classes and meditation groups where you have a field pretty much to yourselves, and your influence on the thought immediately below will then be very great. You should always help to influence the general thought in a kindly, liberalizing direction. But very much more than what you yourselves can do is what may be done through you by the Master. You may have read how the Masters have charge over great districts, and use the force at Their disposal to guide and stimulate activity in harmony with the scheme of evolution. I have often seen the Masters at Their beneficent work, mainly influencing the egos on the higher planes. The Master is ever watching the vast district which He is trying to guide—like a gardener looking over his garden; a current directed here, another there; it may be on masses, it may be on individuals.

The influence may take many forms and be on many planes; wherever good can be done, He is doing it.

Now He also wants to get down to the astral, and lower. It is the hardest part of a Master's work to have to drive through into the physical plane. The density and resistance of physical matter may be illustrated by assuming the force available to equal 100—then it will take 75% to get down, to overcome the resistance, leaving only 25% available for the real work. See how wasteful that would be. If there is any way by which the work can be lightened, He will take it.

There are certain conditions under which the resistance is minimized. The best of all is through the agency of a pupil. You have all read of the relation between pupil and Master. You know the pupil must be in a condition of receptivity. He must be watching for a word, waiting and ready to take the slightest hint, his mind like an open funnel of communication for the Master to speak through. He must also be unselfish, altruistic, eager to render service to his fellow man, ready to receive the Master's influence and bring it down; when it reaches the physical plane ready to pour it out on others. Therefore, whenever a Master has a pupil in a town He can save trouble and force, and naturally He takes advantage of it. The very moment a man becomes a probationary pupil it is a very good thing for the town or the country. Many new pupils are being taken, especially among the younger members, and very good it will be for a Lodge where such a thing occurs.

I saw a case where a Master was pouring out His influence on another person who was in need of help, and actually the operation had to stop because the pupil got excited. Of course I told that pupil afterwards what a serious drawback emotional disturbance was.

The Lodge can also be a channel under certain conditions. Whenever you meet for study or any definite work, you make a kind of tube; you are using the higher part of the mental body. This tubal apparatus is larger than an individual pupil's, but much shorter and without the special radiation at the bottom provided by the

pupil. As a channel it is, of course, not so good as the pupil's, which usually reaches at least to the Buddhic plane.

Whenever a meeting supplies the suitable conditions, you may be sure it will be utilized. Mark the conditions. It does not much matter what the subject is, but it matters enormously that perfect harmony should prevail. If one is captious or critical, it is useless; there is a leak in the pipe. The same holds true of a lecture. A channel may be spoiled or helped by your attitude of mind. It does not mean that you abdicate your own point of view, but you can always think fraternally, kindly, giving others credit for the same good intentions that you yourselves have.

Watch that you belong to the people who get up and do something, not to those who sit down and grumble that it was not done in some other way. There is plenty to do and few to do it. It is one of the most serious difficulties in the world that people will not let others do things in their own way.

It is quite as important that in your private and public work you make these conditions as it is for you to do any special outer work. It is far better that a piece of work should be done in the second-best way in harmony than in the best way under difficulties. We could not walk down Regent Street, London, in Greek robes without appearing eccentric, yet we may be great admirers of the Greek statues and the chaste simplicity and comfort of the Greek dress. Even in such small matters as dress, we find the second-best way with harmony has to be taken, for we must not be eccentric.

Therefore the very first duty of a Lodge, as with a member of the Society, is to preserve harmony. What can be done by the Master through harmonious groups of workers is a thousand times greater than can be done by isolated workers, however capable and energetic, or by Lodges where criticism and disharmony prevail.

Theosophical Lodges have a magnificent opportunity—some take it, others do not. I have indicated how best the function of a Lodge may be preserved and how essential it is that there should be no criticism and no disharmony. To bring what I have said

to a focus: we may think of the Lodge as in itself an example of a real nucleus of Brotherhood, each member having his own views, his own opinions, and yet perfect harmony prevails throughout the Lodge.

—From THEOSOPHY IN NEW ZEALAND.

Q. (a) Is there any foundation for the statements made in some of the earlier T. S. literature to the effect that sudden death was highly undesirable? Also (b) that the suddenly dead remained on the astral plane in a state like sleep for such period as the "life" would have lasted?

A. (a) The Church has always held sudden death to be highly undesirable, but that you ought to prepare yourself for sudden death. We cannot altogether support that view. At the same time there is this much of definite proof, in that a man who dies after a long and wearing illness has to a large extent worn away lower and grosser astral parts, and consequently he steps into the astral world at a somewhat higher level than if he had died suddenly. It does not strike me as a matter of paramount importance; the very sudden death is often a painless death, and that makes a very great difference. A man who suffers from a long illness may have a great deal of pain and trouble with it, though in that case he would wear much karma away and would therefore be free from that when he dies. There is not so much difference in the matter. It seems to me that if a man dies, that is the time he ought to die.

(b) I do not think a man could die before his time, and we have no right to assume that there is a definite period which he otherwise would have lived. As a matter of fact, there is always a great deal of sudden death. Most certainly the people so dying every day are not passing into long periods of unconsciousness; they are mostly immediately conscious. A man is practically unconscious for a time, because the only means through which he might be conscious are means which he has not been in the habit of employing; therefore, until that matter wears itself away, he is to a large extent unconscious if it lasts for any time.

It may happen to any of us to lose by

sudden death someone in this war. I do not think you need have the slightest fear of this kind of thing. You may take it that the karma of a man who is sacrificing his life for an ideal, and a very high ideal, would quite outweigh other considerations. Do not therefore allow yourselves to be worried at all about these matters. There will be no disadvantage by sudden deaths in that way at any rate.

C. W. L.

Q. A friend of mine having read a book on getting rich, writes asking my opinion of the book, its value, and of the right to use the forces suggested therein to abstract wealth. Will you kindly answer this question in THE MESSENGER?

J. E. H.

A. People fail to realize the Theosophical ideal when they expend energy and time to direct to themselves by occult means the material advantages called success. Only a few know of the occult forces or how to use them. It is not fair, or even honorable, that they should thus take advantage of the ignorance or weakness of their fellow men. When large numbers use these means for their own advantage, then nature steps in and blots out the knowledge with a continental submergence. Thus did the great Atlantean civilization disappear.

In the ordinary affairs of daily life man has to provide his own and family's livelihood, but in this all are engaged alike and the struggle is more or less equal—at least all are working on the same plane and all are equally fulfilling a common necessity. And so the ordinary physical struggle has no unfair psychic phases to condemn it among those ignorant of the psychic laws. But this is no longer so when the few begin to use psychic knowledge for themselves, and the practice cannot be ethically defended. It is all too selfish for a moment's consideration.

The infinite universe of hidden forces belongs to all forms of life in a very real and universal sense, and to use this force in any way than to help increase divinity on earth is like stealing for oneself what belongs to all. No man who is awake to reality wants to become a cosmic thief.

A. P. W.

BOOK REVIEWS

FOOTFALLS OF INDIAN HISTORY

By Sister Nivedita (Margaret E. Noble). (Longmans, Green & Co., New York. 1915. pp. 276. \$2.00; postage, 15 cents.)

This book, with its charming illustrations of Indian temples and scenery, is a delightful combination of history, tradition and travel. As the authoress herself truly states: "If India itself be the book of Indian history, it follows that travel is the true means of reading that history." She takes the reader into the very heart of Indian life and religion, and one lives throughout the pages in this most interesting country in the atmosphere of its sunshine, its mystical and occult religions, its life of deep devotion to its ideals, arts and beauty.

"India is her own record. She is the history that we must learn to read"; otherwise, it is impossible to understand the present India. This is the key-note to the method of the book. We read it through the sympathetic and keen eyes of the authoress; we are present with her at the ceremonies and festivals of the different religions. Every year repeats this record, and India's past passes before our eyes in the Car Festival of the Buddhists; in Janmashtami, which belongs to the Vaishnavism of Krishna; and again the Dewali Puja connects us on the one side with the Japanese Feast of Lanterns and on the other with the Latin and Celtic anniversaries of the souls of the dead; and so on throughout the long list. In a flash we thus contact thought-worlds of wide differences. We do not study these as things in themselves, but as a record of the changing ideas expressed by the Indian mind. They are results of the inner life, the real India, which we interpret through them. We are led step by step toward a more profound understanding of India, its magnificent scope, its purpose and the fulfilment of its purpose.

India is and always has been a synthesis. No amount of analysis—racial, lingual, or territorial—will ever amount in the sum to the study of India. . . . Apart from and above all the fragments which must be added together to make India, we have to recognize her-

self—all-containing, all-dominating, moulding and shaping the destinies and the very nature of the elements out of which she is composed.

The subject is a great one, but Sister Nivedita proves herself equal to the task. Those who love India will warmly welcome this splendid work.

M. S. R.

THE CRUCIBLE

By Mabel Collins. (Theosophical Publishing Society, London. 1914. pp. 125. \$1.00; postage, 8 cents.)

This book strikes no uncertain note, but brings a clear steady light through the smoke of wonderment concerning the war, which is "The Crucible." There is not a dull word in the eight chapters, each of which contains many splendid points concerning the occult side of the war that is as great as the world itself.

The author is firmly convinced that the Karma of every man concerned in this terrific upheaval has brought him to the exact point in his individual history which fits him for his post, "whether it be that of a war-lord or the last recruit in the army." The law of Karma is well defined in regard to this subject.

In the graphic chapter on *Suffering* we are shown that Belgium is paying karmically for her every-day cruelty to animals, as it was requisite that her people should learn and know the horror of being helpless in the hands of tyrants.

The student of occultism who reads this volume, in its war-painted cover, can but have a broader understanding of this terrible crucible whose fires are fed by the hearts and souls of men.

A. H. T.

This is a book which explains from the author's standpoint the part war plays, not only in changing the geographical lines on the map but in developing the individual. War is shown to be the most powerful means of developing character and, coming at this time, it is significant, for it provides a melting-pot into which humans the world over are now being plunged, with the opportunity for experiencing a purification and developing a spiritual consciousness

which is necessary for the improvement of humanity at this time. There is work for everyone, mind action as well as bodily action, during this mutation period, and the way each meets his opportunity will determine whether or not the soul of his nation will have failed in its intuition. E. R. B.

RUYSBROECK

By Evelyn Underhill. (The Macmillan Company, New York. 1915. pp. 193. \$1.00; postage, 10 cents.)

All the best attainments of the Middle Ages in the realm of eternal life seem summed up in this scholarly monograph of Jan Van Ruysbroeck, the Flemish Mystic of the fourteenth century—that golden age of Christian Mysticism. Miss Underhill depicts him as towering “up from the social and intellectual circumstances that conditioned him; a living, growing, unique and creative individual, yet truly a part of the earth from which he springs.” Very noticeable, in this careful *résumé* of the important generalities of the subject, is the author’s keen intuitive comprehension of the grandeur of this greatest of all the medieval mystics. She begins her study of Ruysbroeck the mystic by the study of Ruysbroeck the man, depending chiefly upon the Augustinian Canon Pomerius, who was Prior and Chronicler of Ruysbroeck’s own community of Groenendaal, or the Green Valley. In eight chapters she discourses of: *His Works; Doctrine of God and Man; The Active Life; The Interior Life: Illumination and Destitution, Union and Contemplation; and The Superessential Life.*

The volume closes with an excellent *Bibliographical Note* which reveals the paucity of literature on Ruysbroeck in the English language. There are admittedly eleven authentic books and tracts of his which survive in numerous manuscript collections, and from these come all that is known today of his vision and teaching. His is the theology of the Holy Spirit, the immanent Divine Energy and Love. It is Love which breaks down the barrier between finite and infinite life. He uses the word as the will of a mighty force, a holy energy that fills the universe—the essential

activity of God. His universe has three orders: Becoming, Being, God, with which he parallels three great stages in the soul’s achievement of complete reality: the active, the interior, and the superessential life. So exquisitely fine is his analysis of these higher states of consciousness that only those will understand who yield themselves to it, enter into its current, as we enter into the charm of music that we love.

A. H. T.

THE ARYA SAMAJ

By Lajpat Rai. (Longmans, Green & Co., New York. 1915. pp. 283. \$1.75; postage, 10 cents.)

An interesting and instructive treatise on the Arya Samaj system of religious, educational and political reform taught through its established School of Religion and Social Ethics throughout the Punjab and United Provinces of India, as also in some parts of Central India and the Bombay Presidency. Mr. Lajpat Rai, the author, states that its adherents number a quarter of a million.

The first part of the book is devoted to a sketch of the founder of the Arya Samaj, the Swami Dayananda, a Gujarati of Kathiawar, who shows all the qualities of an able and efficient organizer, and who found in the VEDAS the germ of all knowledge and all wisdom. He was a wanderer in search of Truth, having visited nearly all the Hindu places of pilgrimage throughout India, and had penetrated into the innermost recesses of the Himalaya, Vindhya and the Aravati—the three important mountain ranges in India.

After the death of the founder, in 1883, the numerous small groups of those whom he had impressed and whom he had designated “The Society of the Aryan Race,” came together and formed the social movement which is the subject of Mr. Lajpat Rai’s book. He deals in details with the religious forms, the social ideas and aims, and educational propaganda, as used in the Samaj, and its manner of assisting the sufferers in the famine districts. He appreciatively admits that the British rule has opened the flood-gates of the ocean of culture to them, and affirms that the Samaj is a means to the end marking the various stages of the onward march of India to nationhood.

A. M. T.

DOPE FOODS

Dr. Franklin H. White speaking at the Harvard Medical School is reported as saying:

Many popular artificial foods, which people imagine to be good food in concentrated form, contain more alcohol than sherry wine and will cause intoxication if enough is taken.

Man has never learned to improve on the foods nature has given us, by manufacturing them into other forms. We foolishly try to bring our unnecessary complexity of life into this as well as most other vital problems. We polish our rice and bolt our grains and subject the natural golden crystals of sugar to a process requiring treatment with beef blood—thus denaturing and devitalizing our foods—all just to make them look white and pretty to the eye. We transform natural wholesome foods into strange chemical combinations and erect living monuments in the form of sanatoria to exploit our products, and the people pay the price and think they have gained something. Is it not time for the coming of some great Exemplar of the simple life?

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.**

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American Theosophist Liquidation Account	24.07
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Postage and Telegrams (Refunds)	4.02
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Cash Balance, April 1, 1915.....	\$ 533.84
	891.08
	<hr/>
	\$ 1424.92

DISBURSEMENTS

Salaries	\$ 118.24
Stationery	10.45
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Propaganda	106.03
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T. S. Postage.....	8.91
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C. F. HOLLAND, Treasurer

HAVE YOU BOUGHT YOUR PAPER YET?

Having on hand a large number of superfluous "second sheets" of paper matching the letter-heads formerly used by THE AMERICAN THEOSOPHIST, it occurred to the fertile mind of our Assistant General Secretary to utilize them in a way that would please our members and at the same time slightly enrich the T. S. Treasury.

These sheets are printed with the seal of the Society in two ways: (1) to be used as typewriting paper and (2) as correspondence paper by folding. Some sheets are left blank, to accommodate the members who often wish to write long letters home.

Envelopes to match bear the seal in smaller size on the flap.

The blue printing on the pale green (sixth race) paper is very effective.

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wood, Los Angeles, Calif.

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Annie Besant, President

International Headquarters, Adyar, Madras, India.

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NOTE: In the Lodge Directory is kept standing (a) the name and address of the Secretary, (b) the address of the Lodge Headquarters, (c) the telephone to be called for information, (d) the name of a resident member in cities where no lodge exists.

Secretaries are requested to examine the directory and report errors and omissions immediately to the General Secretary.

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*Resident member. No lodge.

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*Resident member. No lodge.

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THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF 1915 CONVENTION

The Convention of 1914 ordered that the annual meeting of the Section for 1915 should be held in San Francisco or Oakland, California. Therefore the following notice is given:

The twenty-ninth annual convention of The American Section of The Thesopical Society is hereby called to convene in the City of San Francisco, California, on Monday, the 26th day of July, 1915, at 9:30 o'clock A. M., in the hall known as Hall "I," Exposition Memorial Auditorium, Civic Centre, Grove, Larkin, Hayes and Polk Streets, in said city, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from day to day until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire with the convening of said meeting are: A. P. Warrington, General Secretary and Ex-Officio President of the incorporated Section; Julia K. Sommer, Secretary; C. F. Holland, Treasurer; Elliot Holbrook, H. C. Stowe, Frank J. Primavesi and E. Grant Garnsey, members of the Board of Trustees; Geo. H. Shibley, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy. Voting by lodges no longer exists.

IMPORTANT

Each member, whether intending to be present or not, is requested to:—

1. Sign the proxy on the form below, inserting therein the name of any person whom he or she may desire to act for him or her at said convention.
2. Tear off the said proxy and mail the same immediately to *The General Secretary, at Krotona, Hollywood, California*, with the word "Proxy" marked on the envelope. These envelopes are not to be opened until the day before convention. So put nothing but the proxy alone in the envelope.
3. Notify by letter the person whom he or she may choose as proxy, of his or her action in so doing.

Members are asked to comply with the above immediately, whether they expect to be present or not. This will in no way prevent their voting in person if they are present at the convention, and will insure the necessary quorum.

Fraternally,

JULIA K. SOMMER, Recording Secretary.

By order of the President.

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The American Section of The Theosophical Society, hereby appoint

..... to be my proxy and to vote in the twenty-ninth annual convention of the said Section to be convened in the year 1915, and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney may do for me in the premises in my name and stead. All previous proxies are hereby revoked.

Given under my hand and seal this day of 1915.

(Write name plainly.)

Member of Lodge located at

(or state if member at large)